UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

Which?

Will the Christian Church Choose Christianity? Or War?

By CLARENCE R. SKINNER

The Story of My Experiments with Truth

Part II. Chapter XVII. By M. K. GANDHI

Progress Toward Peace in 1926

By WILLIAM C. ALLEN

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began in this magazine on

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HIS LAW PRACTISE
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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVIII MONDAY, JANUARY 10, 1927 NUMBER 19

WAR

The young hydra, which grows like a bud out of the old one, and afterwards separates itself from it, fights, while it is still joined to the old one, for the prey that offers itself, so that the one snatches it out of the mouth of the other. But the bull-dog ant of Australia affords us the most extraordinary example of this kind; for if it is cut in two, a battle begins between the head and tail. The head seizes the tail in its teeth, and the tail defends itself bravely by stinging the head; the battle may last for half an hour, until they die or are dragged away by other ants. This contest takes place every time the experiment is tried. . . . Yunghahn relates that he saw in Java a plain, as far as the eye could reach, entirely covered with skeletons, and took it for a battle-field; they were, however, merely the skeletons of large turtles, . . . which come this way out of the sea to lay their eggs, and are then attacked by wild dogs who with their united strength lay them on their backs, strip off the small shell from the stomach, and devour them alive. But often then a tiger pounces upon the dogs. . . . For this then these turtles are born. . . . Thus the will to live everywhere preys upon itself, and in different forms is its own nourishment, till finally the human race, because it subdues all the others, regards nature as a manufactory for its own use. Yet even the human race . . . reveals in itself with most terrible distinctness this conflict, this variance of the will with itself; and we find man is a wolf to man. —*Schopenhauer.*

Exciting news comes from India! Gandhi's vow of seclusion and retirement, solemnly taken a year ago, has come to its end, and the Mahatma is preparing to return to public life. What this means can only be appreciated from the standpoint of the conditions now prevailing in India. It was over a year ago that Gandhi, by a supreme act of self-abnegation, surrendered the leadership of the nationalist forces in his country to the *Swarajists*. Though fully convinced of the futility of the *Swarajist* program, he had no desire to fight it, and thus dissipate the nation's energies in internal conflict; in addition he was persuaded that his opponents, while in a minority, had developed strength enough to entitle them to a chance to try their policy. It is inconceivable to a western mind that a political leader should quit the field when control was still in his hands, but this was just what Gandhi did in deference to the spirit if not the letter of democratic rule. What is more, in order that the *Swarajists* might not have any slightest reason for complaint of divided counsels, the Mahatma, with supreme courage, took his vow of seclusion, and retired to Ahmedabad for a year. What happened, as a result of this sacrificial act, bears impressive evidence of the dependence of the Indians upon the leadership and example of their inspired saint. The *Swarajist* leaders, while able and determined, met with little success, and confusion and discord rapidly spread throughout the country. Internal dissension increased rather than diminished. Trouble brewed on every hand. Inevitably finer spirits, and then the people generally, began to turn back to Gandhi and his program of non-resistant non-cooperation. Recent elections proclaimed the abiding faith of the nation in this great policy. Now comes the return of the Mahatma himself to leadership, and therewith a new era in India's struggle for independence. "We extend a hearty welcome to Mahatmaji," says the *Indian National Herald,* of Bombay.

> His return to public life will electrify the country and dishearten the enemy. Mahatmaji is a hard task-master and the country should be prepared for a hard struggle, but it is not likely to grudge it in view of the political freedom it will achieve in the end.

There is so much to cheer us in Col. Thompson's report on the Philippines that we feel like apologizing to the honorable gentleman. We have abused him roundly in these columns, and now he comes back with a statement which, in part at least, tempts us to slap him on the back and cry, "Well done!" The part of the report that especially pleases us, of course, is the criticism of Governor-General Wood's advisers (a gentle way of criticizing the General!) and the recommendation that the Islands be turned over from military to civil control. If this isn't a repudiation of the Wood regime, then we can't read words nor understand implications. The prophecy, published within twenty-four hours of the publication of the report, that the Governor-General would return home and resign, is as certain to be verified in due season as the morning is certain to come after the night. Col. Thompson has "done" General Wood for good and all—for which relief, much thanks! We like also the Commissioner's

recommendation that the Islands continue to be governed as a unit. This is a first-class body blow against as clever a conspiracy as money ever hatched. *But*—the postponement of the issue of independence to an indefinite future, the nursery-rhyme talk about preparation for self-government, all tantamount to a decision that the United States shall keep the Philippines in the interests of commercial exploitation, this overcomes every virtue, and leaves the report a document to be regretted and condemned. With many a generous gesture and frank concession, Col. Thompson has done just what he went out to do—tightened the bonds tying the Islands to this country, and thus tried to make separation, soon or late, impossible. In the face of our solemn pledge to the Filipinos, it is a despicable game. But, in heaven's name, what else can be expected in an age like this?

Many of our friends, who have as little admiration for Mr. Coolidge as we have, find it difficult to understand how the President can be so popular throughout the country among all classes and conditions of the people. We ourselves believe that Mr. Coolidge's popularity is no longer the fearful and wonderful thing that it once was. The defeat of his "little boy friend," Senator Butler, of Massachusetts, was one rift in the lute; the shout of opposition and derision that went up over his income tax rebate scheme was another. But this popularity is still a phenomenon as genuine and potent as it is amazing, and its continuance all these years is something well entitled to explanation. Nor is the explanation hard to find! Just consider a few things, and its *raison d'etre* becomes manifest. For example, in a time of abounding prosperity, for which Mr. Coolidge is as little responsible as the tiles of the White House roof, the President is playing right in with the big financial interests which control the banks, the great corporations, the brokerage houses, and—the newspapers. Mr. Coolidge has enjoyed the most wonderful "press," to use the vernacular phrase, ever accorded a president—and "there's a reason"! In the second place, Mr. Coolidge preaches thrift, the most popular of American private virtues, and economy, the most popular of American public policies. These have as magic an influence over the American mind as the little Vermont farm house, and the oil-lamp which shed its murky lustre over the presidential oath in 1923. They will work their marvels for a long time to come. Again, Mr. Coolidge has sensed the American desire to leave Europe and stay at home. We had foreign jaunt enough in 1917-1919 to last us for the rest of this generation, to say the least, and the President knows it! Lastly, Mr. Coolidge does nothing; he "sits tight," "stands pat," and thus "plays safe." America is feeling pretty good with itself just now, and is grateful for a president who is so far in accord with this feeling as to be supremely content to leave well enough alone. Mr. Coolidge is the epitome of his age. Why shouldn't he be popular?

Prohibition news is of two kinds. On the one hand is the big, blustering propaganda stuff which fills the front pages of the newspapers and forms the basis of editorial comment. This is the news that seems to prove that prohibition is a failure, and thus brings aid and comfort to the "wets." On the other hand are the little, inconspicuous, apparently unimportant items of news appearing now and then in the natural course of events, produced not by propaganda influences but by actual conditions of experience, noticed apparently by nobody, and yet weighted with all possible significance as to what is really going on. These items, like straws on the surface of a stream, show almost without exception how swiftly and surely the current is running in favor of the "drys." For example, to quote a perfectly ordinary illustration! On Thursday, December 23rd last, the New York *Times* carried two bits of news on the liquor situation important beyond anything that we have seen in weeks. On page 1 was a sensational account of the padlocking of fifty-eight night clubs on Broadway, with a flourishing broadside of information, based on a comment by a Prohibition officer who knows his problem in New York, that "raids on gay night clubs won't dry up the city." Then, buried in the article, as a casual bit of news, was the statement that 98% of the liquor sold in these lavish places was "bad"—either "cut" or adulterated or poisoned with wood alcohol. If this doesn't mean that good liquor is hard to get at any price, what does it mean? Again, on page 6 of this same issue of the *Times,* appeared this headline:

"RUM RUNNER QUITS
AS PROFIT IS CUT,"

followed by this despatch:

Special to The New York Times.

HALIFAX, N. S., Dec. 22.—"The enforcement of prohibition in the United States has grown so strict that the business is becoming increasingly difficult to handle," said Albert A. Charboneau, who is registered at the Halifax Hotel here as from London, England.

"I am quitting the business."

So enforcement is a joke, is it? It's impossible to dry up the sources of supply! Well, this hardheaded business man doesn't think so. On the contrary, "enforcement of prohibition in the United States has grown so strict" that he sees no profit in the business any longer, and quits. Here is a little fact that outweighs in importance a whole acre of political speeches and editorial ribaldries. Prohibition is succeeding!

We register a unanimous vote for the campaign slogan of the Republicans in the last election, "Make

Prosperity Permanent." The reason the Republican party did not get this unanimous vote was because some millions of us doubt the capacity of that party to deliver the goods. We even doubt its desire to do so in the terms which would satisfy the mass of the voters. But we are all quite taken with the idea. Even those who laud what they believe to be the moral values of adversity rebel against its exactions personally. Adversity is highly salutary for our neighbors who are only getting what is properly coming to them, and who should learn new graces of character under its tutelage. But when we forget our vindictiveness, we are devoted to prosperity as a general social program, even as we crave it for ourselves. Now comes Mr. Hoover to assure us that we have it. The year just closed surpassed even its immediate predecessor, which was itself a record-breaker. In every index of industrial and commercial values, 1926 bettered 1925. Every few days another industrial magnate arises not only to confirm Mr. Hoover's statistics, but to predict that an indefinitely prolonged period of the same awaits us. There is no unemployment, these experts assure us. Involuntary poverty has been eliminated and may be permanently banished by maintaining the industrial regimen now established. All of which sets the social worker to shaking his head! If there is no unemployment, a multitude of much distressed seekers put up a lively imitation of having no work. Especially are aged and aging workers, both men and women, in great agony of mind and in dire physical want. The labor turn-over in many industries is very large. We have far to go before a prosperity shall be achieved which multitudes of workers will care to have made permanent. Next to godliness, contentment is the greatest gain, and perhaps the former is impossible without the latter. Of contentment we are still in great need.

The American Red Cross reports 1926 to be the most disastrous year in the history of the organization. This without regard to the individual or other isolated accidents of routine industry and every-day life which do not appear in the Red Cross' reckoning! The family or the immediate community of the victim carries the burden of such losses, which total a greater social disaster than all of the catastrophes which tax the Red Cross. And they are almost entirely avoidable! They grow out of carelessness, for the most part, together with a large admixture of social responsibility. Rarely does the victim of the traffic or industrial accident bring the casualty directly and solely upon himself. Hence we have ceased to classify these as "acts of God." That term is still used in relation to those general catastrophes which ordinarily engage the Red Cross in peace time. Even in that connection the phrase is used sheepishly, as though one were ashamed of the implications. The wind bloweth where it listeth, to be sure, but it is recognized to be the part of intelligent people to reckon upon its blowing and thus avoid evils possibly incidental to a force which is essential to human well-being. For if the wind did not blow, we should all speedily perish. The Red Cross has been engaged with several disastrous storms. Cleaning up after that in southern Florida is classified as its hardest job since the San Francisco disaster of April, 1906. In character it is more nearly comparable with the catastrophe at Galveston a quarter of a century ago. Floods in 1926 were unprecedented in number, widely scattered, and peculiarly devastating. While none of these events may be precisely calculable, yet they all come in the "regular course" of nature, and are not at all attributable to the miraculous interposition of either an angry or a careless deity. They are forces which it is the proper function of man to utilize to worthy moral ends, like all other forces nature puts in his way.

The estranged wife of Charlie Chaplin, the film star, turns to "the consolations of religion." This hieratic anodyne she was compelled to forego on the occasion of her marriage. She finds she has frequently suffered from its loss since. Now that she has separated herself from a "divorced man" she is free again to avail of it. The spirit, like the body, gets quickening from more than one substance. Food is a quickener and a builder. Taken in measure and due proportion, it is the very life of life. But certain drugs also liven. The difference is not always promptly detected. The miraculous effects of narcotics lead many to value them, for the moment, above the slower and more measured reactions of food. When religion is food for the spirit and when it is a baleful narcotic, is not always apparent either to the subject or to superficial observers. "Conversions" are often spurious. Religious reactions show sometimes the false animation of the drug victim. William James popularized researches into the social significance of religious experience which ought to be much more popular than they now are. The standard reactions of many of our religious programs should be subjected to the closest scrutiny. It seems too bad to rob a suffering man of the means of suppressing his pain. But conscientious physicians employ habit-forming drugs only for the relief of those in the last extremity, or where rigorous measures can later and promptly be instituted to atone for the weakening of the physical and moral system which is bound to follow. The administration of extreme unction to the dying may gain a sort of justification which even the unbeliever will condone. But the systematic supply of "the consolations of religion" to narcotize the pain of social intemperance and vice can scarcely be construed as other than a social disservice and menace.

Which?

Will the Christian Church Choose

CHRISTIANITY?	OR WAR?
You shall know the truth and the truth shall make you free.	You shall not know the truth and you shall not tell the truth. You shall believe lies and tell lies, until the whole world is enslaved to propaganda and there is no intellectual integrity left.
Ye shall seek first the kingdom of God, and all these (needful) things shall be added unto you.	If you sincerely seek and preach the kingdom of God, you shall go to prison. The first thing is munitions. Let people go without things needful.
If your enemy hunger, feed him.	If your enemy hunger, draw an iron ring of soldiers around his country, send your battleships to blockade his harbors, and starve his women and children until they fall dead in the streets to be eaten by dogs and rats.
I come that ye might have life and have it more abundantly.	I come to burn out your eyes, to strangle you with gas, to disembowel you with bayonets, to slaughter you with disease, to pillage your homes, drive you from your farms and mills and grind you under the terrible millstones of poverty.
Overcome evil with good.	Overcome evil with more evil, heap it on, make it hideous, let all the furies of heaven and hell loose upon men until evil is universal.
Love never faileth.	Love always fails in times of danger. Love is impotent. Only fools and dreamers love. Hate never faileth. Death, lies, evil are omnipotent.
The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.	The fruit of violence is hate, misery, war, impatience, inhumanity, evil, pride, lust and brutality.
Forgive us our trespasses as we forgive those who trespass against us.	Forgive not, reconcile not, arbitrate not, listen not to reason, think not of mercy, but push your armies to crushing and complete victory, no matter how hideous or costly.
Man cannot serve two masters.	Man shall serve Mars and God. He shall throw bombs on innocent children, then go to the altar and lift up bloody hands in thanksgiving to God.
And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?	See the militarism, imperialism, dreams of expansion, barbarism and wickedness which grow wild and unchecked in your enemies' country, but do not see them in your own. It would be unpatriotic. The 100%ers would call you red.
As ye would that men should do to you, do ye even so to them.	Do unto men all the things you would cry out against as cruel and sinful if men did to you, and do first.
Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely —think on these things.	Finally, if there is anything too horrible to be true, believe it; forget that you are an honorable man and act like a man with unbridled passions of fear and revenge; forget justice and all its works; for a fighter can't be just; turn aside from all things that are pure and fine and lovely, and plunge into a life of filth, ugliness and unspeakable horror. Think on these things, fill your minds so full of them that you finally sink to the depths of human degradation.

Can we possibly compromise between these two philosophies of life? Is there a middle ground? If we are Christians are we not inevitably thereby against war? *If we are for war, are we not thereby inevitably against Christianity?*

Which will the churches choose, Christianity or War? No one can doubt that for more than fifteen hundred years the churches, with few exceptions, have taken the side of war. Can they go on forever thus serving two masters?

Has not the time come NOW, when they must either take their stand with Christianity and retain the right to be called Christian, or to take their stand with war, and be called—what?

CLARENCE R. SKINNER.

Jottings

There are still spectacles to gladden the heart of man. One of them is the daughter and son-in-law of the late Lord Curzon campaigning in England on the Labor ticket, supported by the son of the Premier, Stanley Baldwin. If anything spells the impending doom of the English Tories, it is this desertion to the enemy of the rising generation.

W. E. Woodward, novelist and author of a recent biography of Washington, answers to the charge of Prof. Albert Bushnell Hart that he is a "tyro," that he "had rather be a tyro than a dodo." That Mr. Woodward is a tyro in history is perfectly obvious; his book, as Prof. Hart says, is "the product of an ignorant mind." But the score is even, all the same, for Prof. Hart, just as Mr. Woodward says, is a "dodo," and has been for years.

During the past year, the market price of raw alcohol has gone up from $2 to $8 a quart. This is another little sign of the slow but sure effectiveness of Prohibition (see editorial paragraph in this issue). Patience, perseverance and pluck are as certain to win out in the case of Prohibition as in the case of every other fight against an intolerable social evil.

Speaking of Prohibition, why is this word used only as applied to liquor? As a matter of fact we have all kind of prohibition laws—against drugs, against impure food, against fire-arms, against prostitution, and so on *ad infinitum*. If Prohibition (the 18th Amendment) is wrong, unjust, tyrannical, why not these other laws also? And if these other laws are sound, why not Prohibition? We would like to see an answer to these questions.

A highly intelligent friend, college-graduate, writes us about a published collection of recent plays, and says: "I was struck by the fact that 'The Last of Mrs. Cheyney' was the only play in the collection that I would have cared to read aloud in mixed company." Such are the times in which we live. Persons who have any sensibilities above those of a tom-cat, are given little consideration these days.

"No Bolshevism exists among southern students," says a reporter in writing of a recent students' conference at Birmingham, Alabama. In witness whereof, the reporter adds, "one (student) repeated from memory the Sermon on the Mount." Very good! But just let this student go ahead and put this same Sermon into practice, and if he doesn't get arrested for a Bolshevik in twenty-four hours, or less, then we will stop preaching forthwith. J. H. H.

A Traveler's Diary

(From our English Correspondent)

After ten months spent in Central and Eastern Europe, from October, 1925, to July, 1926, and having stayed in Germany, Austria, Hungary, Czechoslovakia, Roumania, Jugoslavia and Bulgaria, one was glad and happy to travel to England with its well-ordered life and its return to a normal state of affairs, save for the long-abiding coal strike. In spite of the strike there were few signs of anything unusual taking place in London and the southern counties during August and September. The real suffering was in the coal-mining areas. It was interesting to hear the varied opinions expressed regarding financial and material help for the miners and their wives and children, and while some said the men can work and earn if they will, others saw in the strike an economic struggle for right. It was interesting to note the lack of sympathy of many people who called themselves liberal with the miners' cause or with the intense suffering of the women and children. The question of granting Poor Law Relief became a burning one, and was at times discussed in Parliament. The Society of Friends was the one religious organization which wholeheartedly and officially made public appeals for funds and clothing, sent out workers to the distressed areas, and taught practical handicraft such as boot-repairing. It must also be said that a few Unitarian and other denominational churches individually bore an active part and one actually used its school as a feeding centre but correspondence in the *Inquirer* showed there was very divided opinion amongst Unitarians about the right or the need of encouraging the miners in their strike policy.

During my time in England I was able to meet several people of interest to readers of UNITY. One of my annual outings is to row down stream on the Thames from Oxford for about a week with F. Pethick Lawrence, M. P. This we have done now for the last thirteen summers, getting down as far as Kingston or Hampton Court and once down to Putney. No holiday in the world can be as restful for mind and body, and give two friends a better opportunity for discussing things of common interest, than a rowing trip on the Thames with its varied scenery, its natural wealth of trees, flowers and wild life, and with its charm of grand old fashioned river inns where one can rest at nights. There is no rush, no strain, and as one rows and the other steers in turn, it is possible to tell of each other's doings and plans and ideals and to bind closer the links of friendship.

One great event occurred in Pethick Lawrence's

life on October 1st. It was the occasion of his silver wedding and while I was present at the private dinner given to an intimate circle of friends and relations, yet the chief celebration was the dinner given on October 8th by the Women's Freedom League. At this dinner, former members of the Constitutional Suffrage Society, Freedom League, Men's League, Women's Social and Political Union joined together. Former militant and non-militant forgot their differences of method and action and all united to honor Mr. and Mrs. Pethick Lawrence for their great work. It was a memorable occasion and Dame Millicent Fawcett, ever young in spirit for the cause of justice and freedom, presided. Letters of congratulation and regret for absence were received from men and women at home and abroad whose names are honored and who in some way or other helped forward the winning of the Vote for Women. Lloyd George wrote that he was sorry he was prevented from being present but the whole company smiled or laughed heartily as they recalled the cat and mouse Bill of the old days and the forcible feeding. To me personally it was a joy to meet again so many women and one man, all suffragists, whom I had visited (twice weekly) during their term of imprisonment and many of whom I had seen after they had been forcibly fed. Some of them were women doctors, writers, educationalists, government officials, etc., and of course the two honored guests whom I had been privileged to visit when in the Holloway and the Brixton prisons. When one recalls what the Pethick Lawrences had given in personal service, in gifts, in strenuous work, in powers of organization, and what they had borne in reproach from old friends, in suffering in prison, it was only fitting that all the supporters of the Women's movement, national and international, should wish to celebrate their Silver Wedding anniversary.

Mrs. M. W. Nevinson, one of the speakers, made a very earnest remark which is in keeping with the passage in Unity's recent article on Debs and his devoted married life,

> A twenty-five years' Silver Wedding meant a good deal of patience and forbearance. Very few of the young people of the present day would see their Silver Wedding. The present generation had not the same "staying power" of the past.

Mrs. Pethick Lawrence, who is the President of the Women's Freedom League, said that "in the old days suffragists did not realize how necessary the two sides were—constitutionals and militants—but tonight we have all combined to celebrate the same cause." She related the better relationships today of men and women in work and play and marriage. Throughout her speech she told of successes won, of hope for the future and of work still to be done.

Mr. Pethick Lawrence told of the great gains that had come in the national life and well-being through women's enfranchisement. Women had gained the right to work in many spheres. He told that infant mortality had been reduced from 130 to 70 per thousand. This great achievement had come concurrently with the winning of the vote. The whole status of women was changed. There was much to be done, he stated, for women civil servants, for mental deficients and for penal reform. Reform of the marriage laws would come by means of the children of free-born mothers.

Another interesting personality I met was Arthur Ponsonby, M. P. The great wisdom of knowing that to work well one must find a little time to play well is a factor in Englishmen's lives. Arthur Ponsonby is as keen on the tennis court as he is in his public duties. We spoke about his book "Now is the Time" which tells the readers that our fight against war and militarism must not be left for the next generation but that we ourselves must labor and the time is now. He told me of the increasing success of the great petitions against war embodied in his peace letter to the Prime Minister. To speak with him is to feel how deeply and earnestly he is giving his energy and thought and time to win the workers of the world towards peace and a hatred of anything touching on war. I urged him to have his book "Now is the Time" published in a very cheap peoples' edition so that it can be spread broadcast, and to get it translated into such foreign lands where the censor would not condemn it. As he intends to visit the United States in January, I hope the Community Church will get him to speak to the members and that some great demonstration will take place in New York, unless your patriotic sons and daughters of the Revolution decide otherwise.

Lady Aberdeen has been here in Budapest and we talked about the need for anti-tuberculosis work in Hungary. I could not help recalling as I spoke with this earnest and gracious lady, ever young in spirit, eager for the welfare of the Women's National Council of which she is President, that when the Council met in America some of your so-called patriots wanted her to be deported as an undesirable alien. If Arthur Ponsonby speaks he will utter the truth about war direct from his heart, and the same desire to deport him or prevent him from speaking in public may arise in some minds.

Another happy visit was made to that old veteran reformer, humanitarian, and writer, Edward Carpenter, a man bearing many summers, but in spirit as youthful as ever, and even today active with pen and thought for progress and justice and a world brotherhood. He is now living in the south of England just on the hills outside of Guildford in Surrey. Many devoted admirers from all nations find their way to his home and receive a sincere welcome. He spoke much about International Friendship and Peace, and was glad to hear news about Germany, Austria, Hungary and Roumania, etc. His interest in the ways of men is as keen as ever, and he still hopes for the dawning of a new era of brotherhood and love. He loves to sit in the afternoons in a little summer house, watch the setting sun, and meditate on the eternal verities. His farewell words were messages of love to several mutual friends.

To be able to pay friendly calls on the author of the "Forsyth Saga" and such plays as "Loyalties," "The Silver Box," and "Justice," is itself a joy, and to see and talk with John Galsworthy in his old Georgian house in Hampstead is to understand better the great humane heart of the Englishman. Above all he is the reformer, the dreamer after justice and right, and after witnessing a performance in London of his new play "The Escape," one feels how truly he is a penal and prison reformer. One has only to re-read "Justice" and "The Silver Box" to realize his sympathies are with the despised and rejected of men. He was glad to know his plays are being performed in Budapest. "Loyalties" was a great success, and "The

Silver Box" is being rehearsed and should do something to arouse interest in the fate and the redemption of all prisoners.

On October 15, I traveled via Folkestone and Flushing to the Hague, spending two days in this delightful Dutch capitol city. How one revels in the beautiful old masters in the Mauritzhaus Picture Gallery, but especially in the Rembrandts, the finest being "David and Saul." The visitor sees signs of renewed business activity in Holland. It is well to remember how even a neutral country like Holland was blockaded and how the people hungered and were rationed in food during the War.

Arriving in Berlin, I was struck as I think all foreigners are, by the increasing signs of a new and vigorous life, by the order, the will to work, the faith in a reconstructed Germany. There is a growing good feeling towards England, and a decreasing hatred of France. The Germans want "to get on," to rebuild the waste places. The former officialdom, the old militarism, the harsh abrupt official answers have disappeared, and there is a kindlier, more brotherly spirit to be found in railway and train servants and in the police. For me the visit was especially pleasant as I could see many of the civilian and military prisoners who were interned in England during the war, see many wives and children of the interned men, whom I had befriended while they were in and around there before expatriation. One and all had the deepest feeling of goodwill for England and on all hands one saw slowly returning the former international respect and liking. The Society of Friends maintain a center there and are strong links for peace and mutual understanding. It was a pleasure to attend the meeting of the Polish Group for studying the relation between Germans and Poles in former German Poland.

Leaving Berlin, I traveled via Prague and Bratislava to Budapest. Until six days ago, we had been enjoying an Indian summer and a week ago I gathered carnations out-of-doors in a Budapest garden. This weather is good for the poor folks as it saves fuel and everything is very expensive in Hungary. Every foreign visitor remarks how costly life is. There is a marked sign of progress here in certain things. The Foreign Loan of the League of Nations has stabilized the state budget, and the Foreign Loans to the cities have helped in the repairing of streets, tramways, bridges, buildings, etc. But the citizen is very highly taxed, and the reconstruction scheme was rapidly carried out so that money is very scarce, business is not good, and there is much unemployment, and this in a country without any definite Poor Law act.

In all phases of life, conditions are more settled, and while there is great luxury in some quarters, as is to be found in all cities, yet there is great and sordid distress. In England and America the war is now something of the past, a great historic event which has left behind it a vast amount of unrest and suffering, but after all, there are no refugees and no feelings of hatred towards neighboring states. Here there are those refugee families from the former Hungarian territory, some of whom have fitted in with the city life and surroundings, but there are still hundreds who are old, crippled or blind, who have lost their all, war-widows who are not eligible for pensions in present day Hungary, orphans, many of whom left some little mountain village, and cannot accustom themselves to the crowded city life, but pine for the agricultural life and the country scenes. They are in dreadful distress even now and I found it hard to make people in England realize it. Would that the peace workers could realize the lot of millions of refugees in Europe and Asia today, and would that the English and American people could in some way understand this refugee problem and all that it means in suffering, in hatred, in loss, and in distress. So long as these conditions exist there is need for some friendly worker to carry on relief work.

The lot of the political prisoners' families is somewhat better as more and more of the men are released, but still there are a number of the men still in prison, or exiled, or exchanged for Hungarian military prisoners, or death leaves a widow unprovided for, and these women and children receive little sympathy from society. Much assistance has been given to these cases but there is still much to be done this winter. We look forward to the visit of Roger Baldwin who is to tour in Europe this winter. UNITY sent funds to this work in 1924 and 1925, but did not assist last year. After the fall of the Communist regime in Hungary the prisons became very crowded, food was scarce, and there was naturally disorganization. Now there is greater order. In 1922 I was able to approach the authorities and found a special ward of some few rooms for the nursing and expectant mothers and their babies (in the city prison). You will be glad to know that already a gift of money has been given for making the approaching Christmas festival a little brighter for these women and their babes.

Miss Gertrude Eaton, secretary of the Howard League for Penal Reform, London, was here in July and we were able to visit persons in the country and in the city of Budapest. What a loss to all penal reformers is the death of our revered friend, Thomas Mott Osborne. He was the friend of prisoners in every land and his name and his work were known all over Europe. He and I met first at the George Junior Republic, Freeville, and at times again in London. He was always interested in any report I could give him of Hungarian prisons. The Howard League in London has written of the great inspiration he was to its members.

Here in Hungary today, there is a growing desire for better economic relations with the neighboring states, also a strong desire for a revision of the Peace Treaty and an undying hope that some at least of the lost territories will be restored. The small metal badges are fastened on many front doors and have on the words *"Nem nem soha"*—("No no never"). One cannot ignore this national feeling. It may be that with a return of better trade conditions, a breaking down of customs and tariff walls, and a freer intercourse and travel between the nations that right may prevail and thoughts of war and revenge pass out of the minds of the nations. There is much anti-Semitism in Hungary today—the aftermath of war. There is Communism, war-profiteering, bad trade, and a depreciation of the kronen. Henry Ford's new book "The International Jew" as it is translated into Hungarian, is being much read here and giving pleasure to many ardent Christians. One well known Christian doctor said to me today regarding Ford's book and its welcome message—according to his method of thinking—"We want now in Hungary today a Ford League." On the other hand it is good to record that

books in the English language are much read, especially such modern writers as Shaw, Wells, Sinclair Lewis, and Galsworthy.

Last month Rabindranath Tagore came here to give a lecture. I was able to see him but found him very tired and weak. He gave his lecture but he was in the hands of an agent and there seemed to many people to be a commercial touch associated with the visit. Then too Tagore was feted by high officials, archdukes and the Governor. He was followed by a crowd of worshippers and autograph hunters, and found little time to meet with the progressive in mind and thought. He became very ill here and was ordered away for rest and quiet. This man of simple ways and habits, of noble thoughts and rare feeling, this Puritan, this reformer, was unfortunately treated like some great impresario, and many people who admire his writings and have been helped by them morally and spiritually, hope he may come again, and speak to the people in his usual manner of simplicity and charm and see other sides of Hungarian life.

When Americans visit Europe they often get as far as Vienna and then are told it is not worth while to visit Budapest. But a day's trip on a Danube steamer brings the visitor to this city so wondrously situated on the river and here it is good to pause and rest. The globe trotter can know nothing of a country or a people if he only passes some few hours there and his mind is a wilderness on his return home. Hungary today wants intelligent English and American visitors to come in a spirit of goodwill and fellowship, and learn about the joys and sorrows of the Magyar race. This will do much for peace and brotherhood and international understanding.

Ere I close this article I must refer with joy to the foreign loan under the League of Nations granted to Bulgaria for settling the refugees on the land, building houses for them, and reclaiming the waste marshes. Some of the readers of UNITY will recall the articles* I wrote on the refugee problem in Bulgaria after my visit a year ago to this area.

I visited while in Bulgaria the Unitarian church at Doubnitza and the minister and family and then tried to arouse anew the interest in this cause at our Headquarters in Boston and London. Now I hear of the minister's death, the Rev. Anton Toplisky, and his widow with three small boys is left in straitened circumstances. Our revered brother, Rev. Charles Dole, D. D., is interested in this family and will gladly I feel sure give any information. If it is possible, I want to arouse sympathy and help that some little may be done towards the eldest boy's education. Mrs. Toplisky has a small kindergarten school in Doubnitza and is a pioneer of this educational system. She also will carry on religious work amongst the women and the girls associated with the church.

It is always a source of encouragement and strength to me to know I have the hearty co-operation and sincere goodwill in my work from the readers of UNITY and from the members of the community churches and my good friend, the Rev. John Haynes Holmes. FREDERICK HANKINSON.

Budapest, Hungary.

*Unity of January 4, and 11, 1926.

The Story of My Experiments with Truth

[The Autobiography of Mahatma Gandhi]

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PART II—CHAPTER XVII

Settled in Natal

Seth Haji Mahomed Haji Dada was regarded as the foremost leader of the Indian community in Natal in 1893. Financially Seth Abdulla Haji Adam was the chief among them, but he and others always gave the first place to Seth Haji Mahomed in public affairs. A meeting was therefore held under his presidentship at the house of Abdulla Seth, at which it was resolved to offer opposition to the Franchise Bill.

Volunteers were enrolled. Natal-born Indians, that is mostly Christian Indian youths, had been invited to attend this meeting. Mr. Paul, the Durban Court Interpreter, and Mr. Subhan Godfrey, Head-master of a Mission School, were present, and it was they who were responsible for bringing together at the meeting a good number of Christian youths. All these enrolled themselves as volunteers.

Many of the local merchants were of course, enrolled, noteworthy among them being Seths Dawud Mahomed, Mahomed Cassim Kamruddin, Adamji Miankhan, A. Kolandavellu Pillay, C. Lachhiram, Rangasami Padiachi, and Amod Jiva. Parsi Rustomji was certainly there. From among the clerks were Messrs. Manekji, Joshi, Narsiram, and others, employees of Dada Abdulla and Co., and other big firms. They were all agreeably surprised to find themselves taking a share in public work. To be invited thus to take part was a new experience in their lives. In face of the calamity that had overtaken the community, all distinctions such as high and low, small and great, master and servant, Hindus, Mussalmans, Parsis, Christians, Gujaratis, Madrasis, Sindhis, etc., were forgotten. All were alike the children and servants of the motherland.

The Bill had already passed, or was about to pass, its second reading. In the speeches on the occasion, the fact that Indians had expressed no opposition to the stringent Bill was urged as proof of their unfitness for the franchise.

I explained the situation to the meeting. The first thing we did was to despatch a telegram to the Speaker of the Assembly requesting him to postpone further

discussion of the Bill. A similar telegram was sent to the Premier, Sir John Robinson, and another to Mr. Escombe, as a friend of Dada Abdulla's. The Speaker promptly replied that discussion of the Bill would be postponed for two days. This gladdened our hearts.

The petition to be presented to the Legislative Assembly was drawn up. Three copies had to be prepared and one extra was needed for the press. It was also proposed to obtain as many signatures to it as possible, and all this work had to be done in the course of a night. The volunteers with a knowledge of English and several others sat up the whole night. Mr. Arthur, an old man, who was known for his calligraphy, wrote the principal copy. The rest were written by others to some one's dictation. Five copies were thus got ready simultaneously. Merchant volunteers went out in their own carriages, or carriages whose hire they had paid, to obtain signatures to the Petition. This was accomplished in quick time and the Petition was dispatched. The newspapers published it with favourable comments. It likewise created an impression on the Assembly. It was discussed in the House. Partisans of the Bill offered a defence—an admittedly lame one—in reply to the arguments advanced in the Petition. The Bill, however, was passed.

We all knew that this was a foregone conclusion, but the agitation had infused new life into the members of the community, and had brought home to them the conviction that the community was one and indivisible and that it was as much their duty to fight for its political rights as for its trading rights.

Lord Ripon was at this time Secretary of State for the Colonies. It was decided to submit to him a monster Petition. This was no small task and could not be done in a day. Volunteers were enlisted and all did their due share of the work.

I took considerable pains over drawing up this petition. I read all the literature available on the subject. My argument centered round a principle and an expedience. I argued that we had a right to the franchise in Natal as we had a kind of franchise in India. I urged that it was expedient to retain it as the Indian population capable of using the franchise was very small.

Ten thousand signatures were obtained in the course of a fortnight. To secure this number of signatures from the whole of the province was no light task, especially when we consider that the men were perfect strangers to the work. Specially competent volunteers had to be selected for the work as it had been decided not to take a single signature without the signatory fully understanding the Petition. The villages were scattered at long distances. The work could be done promptly only if a number of workers put their whole heart into it. And this they did. All carried out their allotted task with enthusiasm. But as I am writing these lines, the figures of Seth Dawud Mahomed, Rustomji, Adamji Miyakhan, and Amod Jiva rise clearly before my mind. They brought in the largest number of signatures. Dawud Seth kept going about in his carriage the whole day. And it was all a labour of love, not one of them asking for even his pocket expenses. Dada Abdulla's house became at once a caravanserai and a public office. The number of educated friends who helped me, and many others had their food there.

Altogether every helper was put to considerable expense.

The Petition was at last submitted. A thousand copies had been printed for circulation and distribution. It acquainted the Indian public for the first time with conditions in Natal. I sent copies to all the newspapers and publicists I knew.

The *"Times of India"* in a leading article on the Petition strongly supported the Indian demands. Copies were sent to journals and publicists in England representing different parties. The London *"Times"* supported our claims and we began to entertain hopes of the Bill being vetoed.

It was now impossible for me to leave Natal. The Indian friends surrounded me on all sides and importuned me to remain there permanently. I expressed my difficulties. I had made up my mind not to stay at public expense. I felt it necessary to set up an independent household. I thought that the house should be good and situated in a good locality. I also had the idea that I could not add to the credit of the community unless I lived in a style usual for barristers. And it seemed to me to be impossible to run such a household with anything less than £300 a year. I therefore decided that I could stay only if the members of the community guaranteed legal work to the extent of that minimum, and I communicated my decision to them.

"But," said they, "we should like you to draw that amount for public work, and we can easily collect it. Of course this is apart from the fees you must charge for private legal work."

"No, I could not thus charge you for public work," said I. "The work would not involve the exercise on my part of much skill as barrister. My work would be mainly to make you all work. And how could I charge you for that? And then I should have to appeal to you frequently for funds for the work, and if I were to draw my maintenance from you, I should find myself at a disadvantage in making an appeal for large amounts, and we should ultimately find ourselves at a standstill. And then I want the community to find more than £300 annually for public work."

"But we have now known you for some time and are sure you would not draw anything you do not need. And if we wanted you to stay here, should we not find your expenses?"

"It is your love and present enthusiasm that make you talk like this. How can we be sure that this love and enthusiasm will endure for ever? And as your friend and servant, I should occasionally have to say hard things to you. Heaven only knows whether I should then retain your affection. But the fact is that I must not accept any salary for public work. It is enough for me that you should all agree to entrust me with your legal work. Even that may be hard for you. For one thing I am not a white barrister. How can I be sure that the Court will respond to me? Nor can I be sure how I shall fare as a lawyer. So even in giving me retainers you may be running some risk. I should regard even the fact of your giving me retainers as the reward of my public work."

The upshot of this discussion was that about twenty merchants gave me retainers for one year for their legal work. Besides this, Dada Abdulla purchased me the necessary furniture in lieu of a purse he had intended to give me on my departure.

Thus I settled in Natal.

M. K. GANDHI.

(*Translated from Navajivan by Mahadeo Desai.*)

Progress Toward Peace in 1926

That ninety per cent of all income of the Federal Government has been applied to the cost of war for a period of 131 years has recently been stated by expert authorities. The question as to whether the billions owing to the United States by Europe shall ultimately be paid by the taxpayers of America or by those of Europe is not settled. The over 30 millions of men, women and children, mostly innocent people, wretchedly destroyed in the great war are not forgotten. The "war to end war" talk is admitted to be silly. Preparations for future slaughter boosted by propaganda, progress. Many patriotic men and women, who desire to see their countries prosper and civilization continue, are busy on behalf of international peace.

Foreign bonds are higher. Foreign currency tends toward stabilization. The business interchange of European countries is increasing. The Franco-German accord is significant. In Geneva continued efforts are being made to forward disarmament. That city has been the mecca of numerous international conferences within the past year. There is the Geneva Institute of International Relations, jointly organized by the British League of Nations Union and the American Non-Partisan Association. In Europe the unsatisfactory position of religious minorities, developing from changes in boundaries subsequent to the great war, is claiming attention. There is a growing disposition abroad to feel that Germany should not have been forced to sign a statement that she was the sole aggressor in 1914. Thoughtful people of the British Empire, some of them eminent in their respective countries, have admitted that all the nations involved contributed their share of responsibility in connection with bringing about the great war.

Remarkable evidence of a trend toward a spirit of internationalism and friendship is found in the attitude of many young people in Europe and the United States. David Lloyd George challenged the youth of the world to take up the matter of peace in his address before the International Convention of the Christian Endeavor Union during this year. He declared: "The supreme task of the rising generation is the abolition of war. Youth must substitute organized justice for organized violence. The most horrible, the most devastating and the greatest war will yet come unless youth tears that idea (that war is inevitable) from the heart of civilization."

Five thousand youths from thirty nations participated in an International Democratic Congress of Peace held forty miles from Paris last summer. There was cordial friendly intercourse between the French and German delegates. All were drawn from many social classes, including students, artisans and representatives of many religions. The fact that thousands of young people from many lands thus happily met together should give a great impetus to world peace. The British Federation of Youth includes over twenty youth organizations working on behalf of international understanding. The thirteenth of June was observed as Peace Sunday in England. A German speaking in Hyde Park, London, at a large meeting, was warmly received.

The nineteenth World's Conference of the Young Men's Christian Association was held at Helsingfors, Finland, last August. There were present 1,500 delegates from 50 countries. Thirty languages were represented. A large number of the delegates were boys under twenty years of age. These youngsters were not troubled about dogmatic theology but were very keen on the subjects of peace and war. At the close of this great conference a camp fire ceremony was observed. As the national groups contributed their logs to the flame each group in its mother tongue repeated the words: "We leave this fire with visions of a great Christian Fellowship, conscious of differences but resolved to love."

An Anti-Conscription Manifesto, calling upon the League of Nations to propose the abolition of compulsory military service in all countries is gathering momentum. Among the signers are distinguished English, French and German citizens. The Manifesto in part declares: "It is debasing human dignity to force men to give up their lives, or to inflict death against their will or without conviction as to the justice of their action." It concludes by calling upon all men and women of goodwill to create a public opinion which shall induce governments to rid the world of a dangerous spirit and to "open the way to a new era of freedom within nations and of fraternity between them."

At the Institute of Politics, at Williamstown, 1926, Sir James Ervine, Principal of St. Andrews University, Scotland, who had charge of chemical research for the British Government during the world war, took issue with American chemists regarding the use of poison gas. He characterized its use as a prostitution of science and called upon the chemists of the world to cease producing gas for the destruction of mankind.

At the present time there are about 10,000 students from many foreign lands in the colleges and universities of this country. If we treat them rightly they will add to the friendship abroad which America so much needs. To illustrate: There have been 283 students of 50 nationalities in the International Institute of Columbia University, alone, this year.

There is in the United States a rising tide of disapproval of compulsory military training in high schools, colleges and universities. It has been the personal observation of the writer that young people over the world have a natural friendship and sympathy for the youth of other lands. Yet when they have been urged, in different ways, toward a spirit of antagonism by their elders they have been influenced in the direction of thoughts provocative of war.

Great organizations of women at home and broad are emphasizing an enlarged sense of responsibility in connection with the maintenance of world peace.

Influential church leaders in America and abroad are now fully recognizing the damage done to spiritual and material life, as well as to church life, through war and preparation for it. The following are leading religious groups which have officially resolved to oppose war and compulsory military training in institutions of learning: The Presbyterian General Assembly, The Northern Baptist Convention, The Rabbinical Assembly of the Jewish Theological Seminary in America, The Southern Congregational Conference, The Massachusetts Federation of Churches, etc. The World Alliance for International Friendship through the Churches, steered by Church leaders from thirty

countries, makes its deep impression wherever it operates. The Federal Council of the Churches of Christ in America, now including denominations aggregating over 20 millions in membership, has taken strong official action adverse to militarism.

People of all sorts are more than ever realizing that war constitutes the quintessence of foolishness, the antithesis of the religion of Jesus Christ.

WILLIAM C. ALLEN.

San Jose, California.

The Study Table

Protestantism and Capitalism

Some weeks ago in reviewing Galsworthy's, "The Silver Spoon" in these columns, I said:

> The Forsyte books . . . are distinctive. No one of them, by itself alone, would be named as a work of first-class importance. Taken together, as a single work, they constitute the greatest achievement of modern times in the field of English fiction.

I thought of this statement when I finished Tawney's book,* because it is something of this sort, just the other way 'round, which expresses my impression of his work. The book is impressive, like everything that Mr. Tawney writes—impressive for its scholarship, its vivid style, its thorough-going radicalism. And yet it does not satisfy; it is not the great book it was designed to be. Paraphrasing, and reversing, the above comment on Galsworthy's novel, I would say that each one of the chapters in the book is a work of first class importance; taken together, however, as a single work, they constitute something of a failure. The chapters, in other words, do not hang together. Each one is a superb essay in itself, but it does not hitch up with the others. There is no coordination, no focus, no interpretation of a single movement as contrasted with the fragmentary phases of that movement. At the end there is a chapter marked "Conclusion," but it does not conclude.

What Mr. Tawney undertakes to do is to tell the story of the concomitant rise of the two greatest social phenomena of modern times—Protestantism in the world of religion and capitalism in the world of industry, and to show, primarily, the influence of the latter upon the former. The net result of the whole period as we now see, was on the one hand, "the isolation of economic aims as a specialized object of concentrated and systematic effort, the erection of economic criteria into an independent and authoritative standard of social expediency," and correspondingly on the other hand, "the contraction of the territory within which the spirit of religion was conceived to run." Religion, in other words, was thrust aside by the overpowering influence of an immoral industrial system which proposed to go its own way, reap its profit and havoc, without let or hindrance. "Religion," says the author, "has been converted from the keystone which holds together the social edifice into one department within it, and the idea of a rule of right is replaced by economic expediency as the arbiter of policy and the criterion of conduct." No more amazing and disastrous event has taken place since the death of Jesus than this. How has it come about? What has happened?

It is just this which Mr. Tawney, for all his laborious research and vivid writing, does not tell us. We are left almost as much in the dark at the end as we were at the beginning. There are marvellous flashes of light throughout this book; we see clearly this point, and that point, and the other. But nowhere do we see the whole. Just what happened to religion in this period of economic upheaval, and why, remains still a mystery.

The opening chapter, "The Medieval Background," gives an admirable picture of the church as it emerged from the thirteenth and fourteenth centuries. Religion, however corrupt in many of its ecclesiastical expressions, was a power over all the many areas of individual and social life. There was no division between sacred and secular—no conduct which could follow the law of expediency as contrasted with the law of right. Society was itself, in all its manifold parts, "a spiritual organism," to be controlled by the law of the spirit. Especially must the "economic appetites be subdued"—confined "to their proper sphere, as the servant, not the master, of civilization." There was a social religion in those days that meant something!

Then came the economic revolution—and the Protestant Reformation! Mr. Tawney discusses Luther at great length; shows how his viewpoint on social questions was substantially that of the Middle Ages; reveals how his extreme individualism, however, hamstrung the church as an effective moral agent in society, and resulted finally in a "dualism which, in its implications, . . . emptied religion of its social content and society of its soul." His own best purposes and desires were defeated by his theology.

John Calvin was different. He built a church which outdid the Roman church in its pretentions to and exercise of political and social authority. "The contents of (its) program were thoroughly medieval;" and, in its working out, it invaded the new world of business "in the spirit of a conqueror organizing a new province, not of a suppliant arranging a compromise with a still powerful foe." No defeat or surrender here!

Lutheranism and Calvinism, therefore, were precisely contrary, the one to the other. It was in England that the final solution of the dilemma was found in the growth of individualism both in the Church of England and in the revolutionary movement of Puritanism. It is in his depiction of English society in this stormy period that Tawney is at his best. Especially able is his picture of Puritanism, achieving what he calls "the triumph of the economic virtues," and thus abandoning the economic field except as the administrator of charity and kindness. Calvinism, after all, was its own undoing, as was clearly demonstrated wherever the movement escaped from the master mind and iron hand at Geneva.

Each thread in the pattern is clear, as we have said; the pattern itself is confused. Here is Lutheranism, Calvinism, Puritanism—but how do they weave, or were they weaved, into what we see before us today? An economic society divorced from the moral

*"Religion and the Rise of Capitalism," by R. H. Tawney. Published by Harcourt, Brace & Co.

law, and a church shorn of moral power! Protestantism and Capitalism arose together; in the inevitable struggle between them, industry won and religion lost. Was this a doom inherent in any struggle between the world and the spirit; was it an accident, due to unforeseen and fortuitous factors in this particular duel; or did men fail, as they have failed before, but need not always fail? These are the questions which we want answered. Perhaps Mr. Tawney will try again, giving an interpretation to match his superb conviction that capitalism is fundamentally immoral, and that, if our society is to survive, "it must satisfy criteria which are not purely economic."

JOHN HAYNES HOLMES.

Correspondence

Disarmament in Japan

Editor of UNITY:

In the *Japan Times* (Tokyo) for Nov. 21 is a fine article in favor of disarmament by Admiral Kabayama, now retired. He favors as "an ideal plan:"

1. Total abolition of capital vessels.
2. Total abolition of aircraft carriers.
3. Total abolition of submarines.
4. Limitation of auxiliary vessels.

The assumed necessity of keeping up with the United States is bringing financial ruin to Japan in spite of her great progress in manufacture, in education and in administration.

DAVID STARR JORDAN.

Stanford University, California.

An Appeal

UNITY Friends:

At Minter, Alabama, in the midst of a needy colored district is the STREET MANUAL TRAINING SCHOOL. Over twenty years ago, its principal, Emmanuel M. Brown, came back there from school and began work with his bare hands. Now he has a thirty-acre farm, adequate school buildings, a plant worth $30,000, over two hundred students whom he is training in the three Rs, sewing, domestic science, farming and its allied arts. Also he has a desperate need for funds! Most of the support of the school comes necessarily from generous people in the North.

This letter is an appeal for gifts to the school at the New Year season in order to release the principal from the task of raising money, to which he has devoted much time and strength which might better go into the active work of supervision. Principal Brown is of the finest type of the educated Negro. The trustees have the utmost confidence in him, and commend him and his school to the public without qualification. Checks may be made payable to the treasurer of the school, S. B. Alison, Minter, Alabama.

EDWIN FAIRLEY,
JAMES A. FAIRLEY,
L. H. LUGE,
JOHN HAYNES HOLMES,
New York Members of the Board of Trustees, Street Manual Training School.

The Mexican Trouble

Editor of UNITY:

The controversy between Mexico and the United States is probably of varying degrees of interest to different persons. But there is one aspect of it that should, it seems to me, be of interest to every adult who favors peaceable settlement of international disputes and who takes our policies as seriously as he should and with full realization of his individual responsibility, since our government should be, as Abraham Lincoln said, "of the people, by the people and for the people."

The question at issue between the two sister republics is one of law and equity which is exactly the sort of matter that should be determined by an International Court. We feel that our country is represented in the World Court through our distinguished citizen, Mr. John Bassett Moore. Even though the United States has not formally joined the Court, this controversy could properly be submitted to it for adjudication.

Will readers of this magazine write at once to President Coolidge and to Senator Borah, Chairman of the Committee on Foreign Relations, and urge that this matter be submitted to the World Court for settlement?

Let the people's voice be heard with emphasis in Washington.

LYDIA G. WENTWORTH.

Brookline, Mass.

A Criticism

Editor of UNITY:

A book reviewer reporting in your issue of December 13, under the heading "Tabloid Reviews," made disrespectful comment on Mary Baker Eddy and critical allusions to her major work "Science and Health with Key to the Scriptures." What your literary critic said of the book "Jewish Science and Health" does not especially interest me, but his unwarranted, unjust, and unfair comparison of Christian Science with so-called Jewish Science, does. For him to refer to the Christian Science textbook as "meaningless jargon," is to question the intelligence of your readers. It is my impression that columnists who review books should be fair minded and unbiased. It is also my impression that the expression of such qualities is especially desirable in your publication, which has adopted the motto: "freedom, fellowship, and character in religion."

HUGH STUART CAMPBELL,
Christian Science Committee on Publication.
Chicago, Illinois.

Disapproval and Approval

Editor of UNITY:

I think so highly of UNITY that when it appears to me that it is plainly "off the track" I feel it to be my duty to do what little I can to set it right.

Are you on the right track regarding the annulment of the Vanderbilt-Churchill marriage? Are we to take the position that it is the ceremonial properly performed that makes the marriage? Is not the Roman Church more scientific in its ethics and more human in its outlook when it insists that the essence of a true marriage is the free consent of the contracting parties, and that the ceremonial is a very minor affair?

By the way, is not there a tendency in traditional Protestantism to be more sacerdotal and more ritualistic even than Rome? Protestant sects will freely license an uneducated, almost illiterate, man to preach but not to baptize, perform weddings, etc. No. Bless you, No! It requires little learning and no wisdom to teach people how to live. But to properly sprinkle water on a baby's head and other such magic work! Well a man should spend some time in a theological school to learn how to do that.

Do you not think that it is high time that modern religion caught up to the priesthood of a mediaeval religion and proclaimed from the house-tops the teachings of a purer ethics: that all these bargain matches are nothing but legalized prostitution?

I take this opportunity to express my appreciation of Dr. Dole's article on Socialism. It is true that dogmatic mechanistic Socialism is a dead and hopeless thing. But I fear that Dr. Dole has fallen into the very opposite error. He seems to think that any kind of a system can be used to good purpose if the right spirit is put into it. The militarists would insist that you can put the spirit of Jesus into the military organization and bring the best results. Others tell us that we can use the old system of secret diplomacy and balances-of-power and make it work for good. I do not believe so. Nor do I believe that a social and industrial order that from its very nature encourages strife and selfish greed can be made to serve the best interests of humanity. I believe that we need new and better ideals of living, and we need to be educated to the need of a new and better system.

ERNEST M. WHITESMITH.

Linesville Pa.

The Field

"The world is my country, to do good is my Religion."

AMERICAN SCHOOL CITIZENSHIP LEAGUE

World Essay Contest—1926-1927

Open to Students of All Countries

Two sets of prizes, to be known as the *Seabury Prizes,* are offered for the best essays on one of the following subjects:

1. Open to Students in Normal Schools and Teachers' Colleges—"The Teacher an Agent of International Goodwill."

2. Open to Seniors in Secondary Schools—"How the Youth of the World Can Promote International Goodwill."

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the three best essays in each set.

United States Judges

W. Carson Ryan, Jr., Professor of Education, Swarthmore College, Swarthmore, Pa.

George A. McFarland, President, State Teachers College, Minot, N. D.

E. Estelle Downing, Michigan State Normal College, Ypsilanti, Mich.

Thomas C. Blaisdell, State Normal School, Slippery Rock, Pa.

E. Ruth Pyrtle, Principal, McKinley School, Lincoln, Neb.

Francis A. Bagnall, Principal, State Normal School, Hyannis, Mass.

H. A. Davee, President, Murphy Collegiate Institute, Sevierville, Tenn.

CONTEST CLOSES JUNE 1, 1927

Conditions of the Contest

Each essay must be accompanied by a topical outline and a bibliography with brief notes on each book. Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper 8½x11 inches with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Dr. Fannie Fern Andrews, 405 Marlborough Street, Boston 17, Mass., not later than June 1, 1927. Essays should be mailed flat (not rolled).

Each country participating in the contest, other than the United States, shall submit the three best essays in each set (normal and secondary), these essays to be selected by judges appointed in each country. The United States judges will select, from these and from the essays written by pupils of the United States, those which in their opinion should receive the prizes. Students may write in their own language. The three best essays selected by the national judges must be translated into English when submitted to the United States judges.

Information concerning literature on the essay subjects may be obtained from the Secretary of the League.

Many teachers in the United States make the writing of the essays a part of the regular school work, and send to the League the best essay in the school. Not more than three essays should be sent from each school.

Successful Contestants in the Contest for 1925-26

Normal School and Teachers' College Section—First prize, Miss Dorothy Hibarger, State Normal University, Normal, Ill.; second prize, Miss Annie McMillan, Furzedown Training College, London, England; third prize, Miss Lena Scranton, State Normal University, Normal, Ill.

Secondary School Section—First prize, Miss Beulah Millet, Mesa Union High School, Mesa, Ariz.; second prize, F. C. Lewis, Queen Elizabeth's Hospital School, Bristol, England; third prize, Miss Virginia Stanley, Holy Cross Academy, Lynchburg, Va.

PEACE RESOLUTIONS OF JEWISH WOMEN'S TRIENNIAL

At the Triennial meeting of the National Council of Jewish Women, which was held in Washington during the week of November 14 and was attended by a thousand delegates from all parts of the country, the following resolutions on peace were adopted:

Whereas, There is no question so vital as the achievement and maintenance of world peace; and, whereas the establishment of the principle of compulsory arbitration of all international disputes is an essential step in the outlawry of war; and, whereas the United States Government is to participate in the work of the Interparliamentary Union, which is to assemble in Paris in 1927 for the consideration of the promotion of international arbitration, *Therefore, Be it Resolved,* That we, the National Council of Jewish Women, in Triennial assembled, do dedicate ourselves to the promotion of arbitration and judicial settlement of international disputes and pledge our support by study and legislative action.

Whereas, Compulsory military training in schools and colleges of the United States has greatly increased since the World War; and, whereas such training stresses war psychology in the minds of our youth; and, whereas the War Department is thus given unprecedented influence in our civil educational institutions; and,

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The Marlborough Case

Editor of UNITY:

I should like to present a view of the much talked of divorce and subsequent ecclesiastical annulment from a slightly different point of view than that of the Episcopalian Bishop of New York and that of the Editor of UNITY.

What no one has seen or cared to see, even among the Catholic apologists, is the real issue. In reality, the whole affair is a domestic matter of the Roman Catholic Church. Two Catholics, the former Miss Deacon and M. Balsan, have been married to divorced partners. At the time of their marriages to these divorced people neither of the Catholics was apparently caring very much for the thunders of Rome. They were in love, they were determined to marry, and they did so. But time went on and they wanted to be restored to the Communion; and to the social prestige which their flouting of Roman Moral Theology and Canon Law had lost them.

Of course they consulted priests and begged that something be done to allow them to remain married to their present mates while at the same time they be allowed to return to the altar rail. The priests went over carefully all the loopholes imaginable. Were the parties to the original marriage both baptized validly? They were. Then there could be no annulment under the Pauline privilege legislation. Was the intention to form a true marriage lacking in the first instances? No, the intentions were good. Was there valid consent? Ah, now we have it. There was undue pressure brought to bear. All that remained was to bring forth the evidence. Mrs. O. H. P. Belmont, Consuelo's mother, and Mrs. Belmont's sister, were both willing to testify that the girl had been shamefully forced into a distasteful marriage by the most cowardly method imaginable—by the threat that Miss Vanderbilt's real choice for a husband would be murdered. The tribunals of the Church accepted the evidence and the annulment was decreed.

The Liberal may well raise his voice and say, Why all this annulment business? Why not a straight and simple divorce? Better still, why does not Rome recognize civil divorces and say nothing? But the Liberal might as well say, Why does not Rome knock out the keystone of the whole Ecclesiastical Arch? Jesus is God. He legislated for all time that a marriage, once validly performed, is indissoluble in the lifetime of the parties. For the Roman Church to go back on that dogma would be to contradict its own charter and so bring itself into the same predicament as Anglicanism which does not know whether it is Catholic, Protestant or Liberal, and probably never will.

Contrast the Roman position with that of Bishop Manning. He would insist that Mrs. Balsan get a civil divorce from M. Balsan and that the Duke of Marlborough get a civil divorce from the former Miss Deacon and that the former Duchess be reunited to the Duke. Anglicans are worse offenders than the Romans in this case. They are worse slaves to the letter of the law. Law is bad enough. But uninterpreted law is indeed man-made for the Sabbath. Anglican parsons have much to answer for in that they have separated happily married couples because at some remote time there was a previous marriage of one of the parties. They have not hesitated at times to call the children of such unions illegitimate, and to bring all manner of religious and social ostracism to bear upon unions that were legal in the eyes of the law of the land and the members to which were good living people except for the "sin" of divorce.

Let no Liberal join Manning in his proclaiming a Holy Crusade against the Roman Church as the enemy to marriage and the laws of the United States of America. The Bishop of New York would be a worse tyrant than the Pope of Rome if he had the power. He is a legalist, pure and simple, and is as big an enemy to the religion of Jesus as could be found.

Comfort, Texas. JOHN C. PETRIE.

whereas such training runs counter to the movement to substitute law for war, *Therefore, Be it Resolved,* That we, The National Council of Jewish Women, in Triennial assembled, do earnestly urge that the compulsory feature of such training be eliminated in land grant colleges.

Whereas, The preparatory disarmament commission of the League of Nations is now considering the question of international disarmament; and, whereas the United States Government is cooperating in the work of this commission; and, whereas The American Delegation has rendered and can render important service to the commission; and, whereas believing with President Coolidge that "no nation ever had an army large enough to guarantee it against attack." *Therefore, Be it Resolved,* That we write President Coolidge our appreciation of his attitude and our hope of his continued support of the work of the preparatory disarmament commission.

The Council also passed a special resolution on the World Court.

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